M2561 CC'
Barn **Group I**
Evening
Thurs. **April** 17, 1975

[redacted]
Must Remain in
Transcription Room

MR. NYLAND:"I hope that all of you registered for voting. It's the latest. If you don't know what is meant by it, you ask Vincent-Vincent Pressy, he knows. So Thursday, last week, unfortunately we didn't have a Thursday. I think I mentioned already to you I missed it because Tuesday Wednesday and Thursday's are A TRIANGLE and I would hate to disturb that. I have to admit though, that I thought about it. If you cannot understand what the meaning is of Tuesday, then we don't have a meeting on that day. Tuesday is connected with Wednesday and Wednesday again is connected with Thursday. I do my best to listen to the cassettes before I come for today so that we can revise, perhaps correct, or make additions to what the group as a whole has been talking about. I thought I explained it very well already several times so I give you my impression of Tuesday. It was not the kind of group that a Tuesday should be. A Tuesday is only devoted to an explanation of what is Work and the motivations for Work. It addresses itself to a group Do Re Mi 1V. Of course there are different gradations even in such a group, Do and a Re and a Mi. I would like people to come to the standpoint of Mi, to be able to see from that standpoint not only what bught to be done but that there's a definite wish to do it and the explanation for this group Do Re Mi is simply stating a fact; the existence of a method for Work. It addresses itself not to people primarily who already have tried a little bit because of them who are there may have tried but they don't know what they should really try. It is different, I've explained that, from the group in New York. There we tried with moderators to talk about Work and hoped that those who attended were actually making attempts. As you very well know it did not amount to very much in the end, although it was well meaning and there were several people who really tried honestly to maintain the group on a certain level but I believed that unfortunately the kind of people who came there did not know that they should even belong to group 1V. By putting the group Tuesday now here it is in combination with the other two subsequent groups and therefore it is necessary that we cross the t's and dot the i's, that we talk from that day to some people who are either at the state Do or Re or Mi, still in that group, still, if you want to call it that way not having any desire or perhaps, but never having done

very much about the formation of a Kesdjanian body, because that, in my opinion, starts when you cross Fa and go over into Sol La Si. As you remember that belongs to objective Work. And so the attitude should be in such a way that constantly the definitions, as it were, are repeated. I've also suggested there should be a statement of the purpose of such a group indicating that Work exists and that you want to talk about the tools for such Work, a prescription, how to use them, what the prescription consists of, the reason why one has to have interest in that kind of prescription if it has to be taken like medicine in order to make a person well, psychologically not any longer wishing to be sick, but as we say, that it could help a person to wake up, considering an unconscious state rather psychologically unhealthy. So one becomes an explainer; one is not a teacher, far from it. It does not belong on Tuesday. Tuesday is just motivation; why would one be interested in Work as a method prescribed by Gurdjieff as the doctor and hoping to understand what is the meaning of Work on oneself and giving the reasons for it and be very clear about what kind of tools have to be used. So the motivation comes first. Why do you come to Tuesday? What is there in you that you hope for? What is it that you think that Gurdjieff meant and has meant and is still meaning by reading ALL AND EVERYTHING ~~IF YOU HAVE THAT INTEREST~~, if you have that interest and perhaps if you don't have that interest as yet as group on Tuesday should start quite definitely how much have you read? Are you interested in esoteric knowledge, not telling them actually what it is, just you must know it exists and why does it exist. You can give different reasons for such motivations that they should inquire even why esoteric knowledge exists and why it should exist for them because that is ~~really~~ what you really want to accomplish ; ~~the~~ desire on their part to wish to Work and don't fall over into any other kind of description if you can help it although I know well enough that many of those who come to Tuesday will come to Wednesday and will come to Thursday so of course they will hear about Work and what to do and what can be accomplished if one works in the right way but you see even on Wednesday and I'm quite certain on Thursday there is not enough perspective as yet which you cannot even expect that a person really knows where to place these different definitions and that even if you talk about an 'I' that it is not clear to many of us, as you sit now and as you are listening, of what is really a meaning or a function of an 'I' and what will it do in the beginning and how can it grow up if it is attended to and being fed and what will be the ultimate reason for an 'I' continuing to exist with an unconscious person. So you see, in the

beginning one has to talk about why be interested in Work because Work means really Work. It means attention of a certain kind; the wish to spend energy in a very definite direction. You have to give certain perspectives on a Tuesday. You have to have to make statements that man in general living on this earth is unconscious, are unconsicuc-the different members of mankind. Maybe you can explain that it is inherent in the condition of this earth, that this happens to be the place in the universe that we know about where people are in a very unfortunate condition. You can even then quote Gurdjieff calling the earth an unfortunate planet and that for that reason mankind is also unfortunate but then you have to explain why unfortunate. So one has to talk about the possibility of realizing something that happens to exist on this earth where at the present time many times ones eyes are not even open to realize that not only are we unconscious but there is a possible demand for wanting to Work on oneself. As soon as you introduce that that it is a demand or a responsability, you have to convince your hearers that there is a very definite reason for accepting such a responsability and then you go over into motivations. Why is a man, when he is unconscious, at certain times able to see that there might be the possibility of a conscious state? Why is a man, as we are on Tuesday, all the time asleep and yet why talk about the possibility of waking up and what is meant by the step towards waking up which we call an awareness and a description of what is an awareness and what is the experience of a person when there is an awareness as a flash of a moment going over and one hopes that it can continue into a a state of being awake and what is awake? What is to be accomplished by the creation of an 'I' because that is in the prescription, that an 'I' has to be created which means when you get a medicine from the doctor you haven't got the medicine yet. You still have to go to a pharmacy and ask the pharmacist to make it up so that then you can go home and take it, pills or whatever it may be, as medicine to be taken regularly , a spoonfull every half hour. I do not know how we want to explain that kind of prescription when that is in ALL AND EVERYTHING, I would almost say, all over the place when you actually start digging in to it and try to find quotations which have reference to the function of the concept of Work on oneself-~~Partol~~--Partkdolg-duty. So before you even perhaps can talk too much about that and define it, words like consciousness and conscientiousness, words like will, words like objective faculty, words like I as I am, Work in the sense of where such particular activity should take place, what an 'I' actually can be expected to do , what you can hope for and with what

kind of wish do you start without starting. It is as if you buy a car and you look over all the different things that are in the car, those items that are standart and those which have to be added for which you have to pay extra before you start the car, before you sit in it and take a ride, so that the salesman has to encourage you enough that you wish to buy the car. That is what I would like Tuesday to be. The person in front or the pair who sits there are just salesman. They ought to know their business, that is what they are talking about. They ought to know, of course what they are selling but you cannot oversell and you have to sell the truth. Otherwise someone will buy the car and find afterwards that you have made overstatements and of course he will come back and will want to return the car. You have to create an appetite, As it were, you have to be in such a state yourself that you can distinguish between real hunger or thirst which has to be satisfied. You have to know when a person actually has a hunger for esoteric knowledge and perhaps has heard here and there about it including a little bit of nonsense about Gurdjieff but you cannot assume that they do know, than only if they can tell you what they understand by a prescription ~~apart~~- of Harktolg-duty, if they have read enough in ALL AND EVERYTHING. After perhaps a little while when you have been conducting , a few of you, such a group, you can expect that they will bring up questions from their reading. You can even, in the very beginning, ask each person, what have you read? Do you know about ALL AND EVERYTHING? Have you read Ouspensky and not Gurdjieff? Why haven't you read Gurdjieff? After all, that is the source material. All the others were just little pupils. If one considers Gurdjieff a master, even if you want to compare him to a messenger from above, or even if you give him credit for being a tremendously wise man in the sense of esoteric knowledge, then of course you go back to whatever he has left as a legacy and even give a little description of why the man, when he lived, did what he did, and having left with us that kind of material that one is expected when there is interest in Gurdjieff and the ideas that you start reading, and that before you start discussing too many things, that you know that there has to be some kind of a language which can be understood by your audience and also that you understand the language of the audience itself when you prepare for sitting in front of a group and being a certain formulator, you know? Not much more, no teacher, just a formulator, a helper, to explain the details of ~~the~~ machinary. That is the value of the Tuesday group and the very great value for anyone who wants to undertake to have

that kind of a job becuase I asuure you it's extremely difficult because you will be up against many questions which you would like to answer in your way. You have to change your attitude completely. You have to answer it now simply as grammar. You have to explain the beginnings of a certain language. You hava to start with very simple words, as it were. You know how it is when you study a foreign language, a language that is strange to you, that is not your mother tongue, that you have to start with ordinary little bits of words and then add a verb and a noun and how it is conjugated and numbers, one, two , three, four, five, etc. and that you then build up the possibility of very simple sentence; I walk to the door; I open the door; I put out my hand; I take hold of the knob of the door and I turn it or I push it down so that the lock is not engageing anymore and I pull the door and I step through the door and I close the door. Those are very simple language. They're not very useful for an essay but they are very good for a grammar. We talk grammar language on a Tuesday, explanation after another, definition one after another and allowing only questions about what is Work and going back to that what is a motivation because if a person is at the Do of that little triad all he knows and perhaps he doesn't even know that is that he is alive, not in the sense we really mean it. He eats and drinks and sleeps and is interested in ordinary life and perhaps he accomplishes something in ordinary life and he has his friends and his enemies and his difficulties and the way he has to make a living and having--living in conditions which which are not always conducive to being enthusiastic and suffering and all those kind of things of ordinary life with which of course we are quite familiar. They are at the state Do. Maybe they've heard a little bit about the possibility of a spiritual life existing-maybe-maybe they've read. I hope they have. Perhaps not Gurdjieff, maybe Ouspensky or Nicol or whoever has written about Gurdjieff. It doesn't matter but you see that is already ~~dividing~~ - defining, trying to define the language of Gurdjieff. What really should take place when a person listens to anyone on a Tuesday is that he gets perspective in his life, that he starts to connect all the different influences to which he has been exposed and it has to do with whatever his talents may have been and his interest in general in life itself and perhaps the accomplishments he has made or the things he has done very well for which he has an interest and for things that he could not do and in general a little description of what I always call, where does such a man or ~~such a~~ woman live, not in detail, not asking the description. It is not

an encounter group. It is not a group to satisfy the lovelorn and to help the weary. It is a group where you want to talk about Work a la Gurdjieff means a road on which you can travel if you want to travel and let's find out now first if you have any kind of interest in any kind of these ideas which of course border on esoteric knoweldge. It is in so called group lll but there has to be an interest in the possibility of a spiritual existence and a little bit of a notion of bondage, of being affected by the conditions of unconsciousness as they exist on earth and perhaps there can even be a desire to be free from it. Perhaps there is a religious feeling or some kind of an ethical value and quality in such persons which perhaps you could touch in saying, but what is it that you consider an aim for your life, all the time having in mind that a person will want to describe why he is interested in the very specialty of esoteric knowledge which we call ~~Gurdieff~~- Gurdjieff's method. And so you understand there is no room for all kinds of nonsensical discussions which are perfectly all right when you have a cup of tea and you sit and you have all the time in the world. We are not in front of a fireplace and it is not necessary to make people cozy. Either they are interested in Work as they perhaps have heard and whatever they may have picked up here and there and want to be set straight about what is the meaning of that kind of Work; what is the aim, how do I do it and why should I do it really. I think it's enough about Tuesday. I hope you understand now what is the meaning of such a meeting. Wednesday; discussion of Tuesday-not that you have to spend too much time on it but you have to give it recognition ~~belongs-i-~~ because it belongs to the triangle we are talking about and even if some people could not go to Tuesday because of other business to attend to or maybe they know it all. I don't understand sometimes; perhaps there was not time. I really prefer that if you can come to Tuesday, come to Wednesday and come to Thursday, if that is important enough for you. But you see I cannot ask you that. It all depends how much you will be able to get out of it and sometimes you might have a feeling you don't get enough out of it and perhaps I don't blame you but if you do come with an intensity on the part of yourself that you want to end up with Thursday and perhaps a review on Saturday , after all we are here for a very definite purpose. We're here for making a living in the midst of a group atmosphere. We're here for the Barn and the Barn exists. We're here for becoming more and more acquainted with the ideas og Gurdjdieff. That is the purpose for being here. I say it quite sharply because if you're not, you don't belong. I've said that

before and if you don't belong you spoil it. You spoil it for others, not that the intensity of the wish can be the same for every person. There are people who ~~b~~ begin and people who are in the middle of the road half-way or maybe only one tenth of one percent and there are people who are a little more advanced who know how to chop a tree out already, having acquired dexterity of how to handle a pick-ax but we're on the road and those who still want to stay in some other pasture, better stay there because it is of no use for them to come here and every once in a while even make a little remark. It's all right if they wish. But there has to be that kind of devotion, I feel, regarding these three meetings. I myself wished I could attend to Tuesday and Wednesday without you knowing it. It would be very hard for me to hide behind one of those posts and not to appear every once in a while so I'll have to ~~so I'll have to~~ condense it on Thursday only. That is why I'm quite outspoken. Last night no mention was made of Tuesday. I just wanted to tell you that. I ask you also why. You see it is all right to have a meeting. Last night was all right as far as a relationship between people is concerned and the different subjects discussed. In that way I liked it. It was a good attempt. Many times people did talk in a very correct way with their questions and their openness and their real sincerity. It was fortunate that last night was that way because for me Tuesday was very unfortunate, very unfortunate. It made me even think that I should stop for that 's the reason I've now explained about the Tuesday so now I hope you can profit by it because if you're not going to do it, it means either you cannot do it or you don't want to. Then we stop the Tuesday and we break the little triangle. I'm sorry to say that. I can also say I will take over Tuesday for those who have to moderate. Not everybody will ~~have to moderate~~ be able to moderate. There is a chance for different people to make an attempt and I'm certainly not against it but when they don't live up to a certain standard I will tell them not to do it anymore because we don't want to spoil the group. The group has two sides; one for the audience, the other for the experience of a so called moderator and a moderator is, as I said before, nothing else but a salesman who shows what the car of Gurdjieff philosophy consists of. His knowledge, as such, doesn't have to be very much but it has to be accurate. He has to stay within his domain; otherwise he oversells but when there is not enough of that kind of material available then I'm sorry that we cannot as yet have such a group. We've made many attempts

already in the last years, of trying this and trying something else, experimenting with one aspect or another and when they've failed I've always stopped them because there's no reason to continue ~~on~~ a something that is bad. Either it is right; it has possibilities of becoming better but when it is bad it has no existence because that means we are not at that point where such a thing could exist. I have a great hope that Tuesdays can be understood in the way I see it and I'm telling you that I see it that way. That is my method of approach towards Work and that is the reason I empasize it because in my opinion if you don't approach it that way by defining what is ~~what~~ Work and knowing definitions and whatever goes with it you will never Work in reality. It does not mean that you have to be intellectually adjusted to an ABC description because that what is needed on a Tuesday is a conviction of a salesman that he sells a car which is worthwhile. You can talk convincingly about what is Work mostly when you have to talk about the reason for wanting to Work; to give information about where a person should live first before he can see clearly the perspectives of such possibilities; that really you have to become convincing based on whatever the knoweledge and the feelings are of the person you're talking to, knowing then where they are living, that you can attach certain concepts which will help them to see perspectives, that actually the motivation for Work is a very big beginning and a very definite requirement. Otherwise you waste your time and energy. You try to convince people about something where afterwards they don't want to do it anyhow because they have not wishing--they do not wish to go through the little formalities of learning letters and forming words and sentences and making sense in a sentence and writing an essay. That's what you have to do when you want to deal with people who so called are interested in Work on themselves because the road is not that easy and it has to be made very clear, either you are interested and quite serious about this particular question of an understanding of consciousness as coming from unconscious and the attitude that one should have towards Work itself and aside from that attitude a very definite knowledge of your own humbleness, to know that it is necessary for each person when Gurdjieff calls him a little bit of an animal like a slug, that one really either can agree with it or would want to believe it because Gurdjieff has said it and even you don't want to agree with it that it constantly is with you that perhaps Gurdjieff was right. You can talk about mechanicality, of course people being machines. You can talk about the disorderly conduct of a machine, the absolute inability for people to know actuality what they are doing and the waste they have in their ordinary, daily life of energy or that

they cannot even keep things straight and they are not honest enough and that perhaps they suffer too much by wanting to suffer for themselves and cry on your shoulder.I've said before; that is not the kind of a meeting where one wants to be nice and kind but there is another thing about that meeting I did not understand quite and that is really one of the reasons I felt a little disturbed. We've talked many years; we've had many tapes; I've said many times read ALL AND EVERYTHING. Many times we make reference to it if you remember. We have different tapes on different subjects. We've had a variety of different kinds of experimentation with cassettes. We've explained many times and discussed in detail about what could be an attitude of a person wanting to grow up and having difficulties ~~then~~ in his ordinary life where then Work could help him. And of course I hope that even if you cannot listen to all the meetings, that you listen to some or that there is enough discussion among some friends telling you you ought to read that or you ought to listen to it or somehow or other don't you know that that was discussed. Now you see the week before we talked practically the whole week about consciucness and conscience with some information about how to change or whatever a change might be. Consciously and conscious, it started on a Tuesday of that week; it was discussed on a Wednesday, sometimes quite vehemently, but in any event there was an objective discussion, what was really meant and on Thursday, I think it was Thursday, or maybe Saturday of that week, I explained it and I thought that would be the last of it, at least publicly. Then the first crack out of the box is a question, what is the difference between consciousness and conscience? Now what is the answer? Listen to a tape. Wouldn't that be the simplest? Just don't answer. The woman, whoever it was, probably didn't know it, but don't you think it would be much wiser. Listen to all the discussions we've had and finally perhaps some conclusions we had reached and a great deal of water flowed over the dam in ~~dis~~ discussing it and really energy was spent so why thinking that you want to be able to answer it for yourself, why? Do you think you know so much more about it or is it something you just want to forget and then the following week do as if nothing ever has been discussed about such a subject. Don't misunderstand me; I'm not hurt. I homestly, I don't give a damn. If you don't want to use it, it's your business, not mine. There are many reasons why I talk and of course it is useful to me, not perhaps principally because I have a certain task to fullfill and in the light of that task I talk ~~many~~ times and many timesa about things I really think that they ~~alrea~~-- are already old hat and that you ought to

know because I've talked about before and that it is necessary to send you to the library and find out where is information about such and such a subject. But it does not mean that when I do talk I would say I have a great deal of enjoyment of trying to formulate it a little differently each time that I happen to talk about the same subject for my own satisfaction, you might call it, but whatever it is that I do with what I am doing the question is, it is available and why then don't you use it? And it gives rise every once to thoughts of myself, why aren't you more studious? You are, of course, you take out cassettes. I know you listen to them. I know you have subjects that are references I made to it and you refer not only to ALL AND EVERYTHING which of course is A, number one, but you every once in a while you also remember what we did talk about and perhaps some suggestions that I have given. But here, a week later, and there sits a group and let this explanation go through. It was bad enough for a Tuesday but on Wednesday, is there any link? Where are the people who were on Tuesday listening to that and why didn't they correct it or at least make mention of it? Is it so difficult to make a statement to someone where perhaps such a person may not have known, or if he did know, don't you think he would welcome it when you say it in the right way? That information is available of a certain kind and that it can be listened to or at least it can be discussed or it can be found in the minds and feelings of a variety of people who have assisted to such a meeting. Why don't you have the strenght to do that? What are you all and I say now in a very general way ~~and I say~~ now what are you all afraid of? Just ~~perhaps~~ because you happen to know something that someone else perhaps didn't know or perhaps that you had an idea that you feel that the other person should know about, that perhaps you even differ and the other person ought to be glad that there is a disagreement. Where are you, older people, people who are suppossed to be a little bit more dyed in the wool, who really at times quite definitely have Work at heart and then you are so weak that you don't want to speak up. I suggested the other day the so called enemy little groups. I meant it really. I meant it as an attempt, not for very long, and not in the place of your ordinary friendship groups but only to be confronted in situations which you usually would pass by and that it would be a very good thing to test yourself, how clear you are, how convincing you could be and how worthwhile it would be for a person to get someone else's viewpoint when such a person is also serious, also serious, that you don't have to depend entirely on the idea that you know it all because it's obvious, noone knows it all. We're not living with ALL AND EVERYTHING

as part and parcel of our personality. So to say the least I was disappointed. When I say talk with people a little different from yourself it would prevent you in the small groups of friends to become ingrown toenails. Avoid it becuase you will sleep. You have to introduce all the time new aspects, different ways of expressing attitudes that you discover of yourself which are new to others, uncovering of information in an unknown territory. That is this kind of life- this kind of life in a spiritual world is already dealing with that what perhaps might be useful later and quite definitely will give you within this confine of unconsciousness a very definite perspective. You see when you talk in a small group and you don't like a person then of course you like--would like such a person to leave or the person herself or himself will leave. When you don't like a person in ordinary life you don't want to have him in a small group. ~~You~~ Why? You could profit much more, even if you say for a little while until that what you can obtain from such a discussion has been exhausted. You don't use the opportunities that are here. You forget and when you go in ordinary life back again with a little memory of the Barn, you will forget quite easily. The development of this kind of knowledge made ~~made~~ into an understanding is also subject to an octave lower. There is a Do Re Mi ~~of~~ on that law ; the interest, the temporary application, also temporary, ~~the~~ results, the partly changing of oneself but since it is still Do Re Mi, when the influence has been eliminated, you fall back to Do. It is only when you go accross that Fa in that octave that there is a chance that you stay at Sol and don't have to go back again to the Do Re Mi. That means, when you are here for some time and you are affected and really interested and wishing to apply and see in such application what is given to you as better insight and a realization of that what is actually truth, that then of course, you have to reach for permanency, a state in which the second triad Sol La Si can start in the development of your knowledge. That means you have to go accross a ~~different~~ difficult period which we call Fa. That is a period of questioning; that is a period in which you loose confidence, in which you feel that that what has been given may be all right and at a certain time but it is not sufficiently permanent to recollect it and you may have to go back and back into self study ~~and~~ of that what you have remembered, trying again to recall what was an experience, bring it back to the present as well as you can do that so that constantly you can become stimulated in the overcoming of the quantity and quality of you, yourself, being what you are, with the different tendencies, the different inclinations, the different kind of clichés you have had, the different kind

of formulations mechancially expressed, all such forms of unconsciousness that you really have experienced in their truth, yet they have become your understanding, not only knowledge, an understanding which went from your mind to your heart, to that what became active and then in the activity, that triad again became a unit and formed understanding on the level of your being. If you have gone that far you can leave this Barn. You can go in the outside world; you will never forget Work, but if it isn't that firm yet, you will run the risk that either on a little trip to visit your family or go somewhere and come back after two or three weeks, then of course you may have missed the Barn ~~but~~ At the same time you've missed also a stimulus. The stimulus has to come from that little pilot light within you with the desire to turn it up when you happen to think about Work. ~~A long~~ Another little question about will. ~~Will be the manifestation~~ What is will? Will can be the manifestation of a personality. Will comes only when that what is conscious and conscientious works together; when there is an understanding of that kind of an aim, of an understanding of what one is living for and what one has to do so that then the will is expressed in the doing. The will can be noticed as a result of looking at a person's behavior. When a consciousness and a conscience are both active and in unison, that is that they ~~a~~agree there is a stronger desire on the part of a person to manifest in a certain way with assurance and not as much uncertainty or conflicting thoughts and feelings. Then he has a will. You don't talk about that any further than just saying, if that's the case let me Work because in Work I develop a consciousness and a conscience if I know how to Work and then logically I will have a will because I have-- I'm through with all kind of little wishes. The will of course when it is a real one, sometimes one dares to say hundred per-cent, comes from an individuality but the growth of a man, when it is represented by this octave, the Do Re Mi, is personality. The Fa is the crossing over into the beginnings of an individuality and so the Sol is the indication of what the individuality actually aspires to. The La is that what he is actively working for as an individulaity. That means that in the times--at the times that he is living in ordinary life, he remembers the possibility of consciousness, the possibility of an 'I' ~~exmisit~~-- existing, the possibility of objectivity existing and introduces that in his daily living whenever he happens to think or feel and whenever there happens to be the opportunity and you still make your Work much too com-plicated. You keep on talking about why you can not Work or the difficult conditions in which you are, or loosing an awful lot of time trying to

explain why you were the way you were and what you actually did do and did not do and all the time you spend your time thinking and feeling about Work and a tremendious amount of energy is lost and instead of satisfying yourself making a little remark about yourself and say yes I was tired. No you go on and explain why such and such and this and that was in the way and the obstacle. Pretty soon you'll describe it in inches or how much it weighs or you're very much up to date you will propably use the metric system. Don't be stupid! We talk about Work. When Work is there you Work. That's the time. Don't loose your energy in all kinds of descriptions. I've said it so often and whenever you catch anyone who keeps on talking and philosophizing, say stop iy! Where is your Work? At that time. Why can't you be reminded? Why can't you remind each other? Why can't you help each other? It is not an encounter group. It's a very definite group for definitions first, then application of Work--quite clearly, what is the application and what is the result. Knowledge of yourself and not more discussion about yourself. Not about the difficulties you have in ordinary life. Settle them, if you can. If you can use Work, use it. If you can; if you can not, settle your ordinary life. Don't Work. Try to understand it. It does not mix unless you mix it. By nature it does not mix. Work belongs to the supernatural world. Your ordinary life is only natural. If you want to mix it you needn't hide to do it. So if in ordinary life you are a little bit bothered and you suffer a little bit and you feel that it is too difficult, don't Work, not in our sense of the word. Clear up the debris. Understand your unconsciousness. See what it is that you can do. If you have no desire in what you are doing, try to find something that you can do with desire. If you don't have friends with whom you can talk, try to find them. If you have enemies, make friends out of them if you possibly can. Try to see if you can find something for which you can have enthusiasm and give yourself to that. Even make dishes, make them cleaner and cleander and cleaner. Do something of that kind. Get out of your own way of your ordinary unconscious habitual way of behaving. Change such things. Introduce something that is a little different and new and unconscious but it will help you to understand what you are. You will see yourself constantly saying that is me without having to resort to any kind of rationalization process. Rationalization will make you fall asleep but when you constantly try to find something that you can do, if you can with pleasure but at least not with displeasure, then stop it. It's far better to sit q iet and fall asleep in your chair. Don't consider yourself a mortar--a martyr. Do whatever you have to do with as much am-

bition as you can bring about. If it is very small perhaps you have enough ambition for that. If it is difficult, wait until you grow up a little more, till you start to become much more of a person who ~~wants~~ really wants to fight and not be ficulty in the way. See the obstacles, s you have to fight them, fight them. It's or t at such a time bless God if he actually k and at such a time, if you can, Work st at you are and that I think is possible, that that what is a mechanical form of behavi ed with yourself that you say that's alrea is so known then say it. That is what I am ner description of the unfortunate condit: Don't waste your time because if you v believe it that that is what you are. You If you accept it you shut up. I hope you understand that. Because if you keep on talking you remain in an unconscious world. Don't you see. You remain on this earth. You remain in your ordinary unconscious life discussing all kinds of things that you do talk about in unconsciousness, on earth. Of course it belongs to earth. Whatever it is, all these different conversations you can have with each other. They all can be unconscious and very seldom that they get a little higher unless you belong to a meditation group maybe. Such nonsense you have to tell yourself that you speak once in a while but you have to accept it also that that is actually you, such nonsense speaking. That is acceptance again and again. It is not entirely understood. Say it over and over. I am ~~that~~ what I am ~~what~~ I am, no more, no further discussions about the bad conditions you happen to live under. But that has to be very clear. Because if you want t Work you don't stay on the horizontal plane, as it were, you don't stay on earth. You put certain machinery in motion which is there ready to be used but for the purpose of verticality, not horizontally, not on a plane I say. The added dimension is a vertical line towards heaven and even if you go just four feet you already have a little panorama seeing where you came from and of course climbing that pole because maybe you have some business to do by climbing a tree. Maybe you have to cut off some branches of your personality. In that way you can distinguish where you are because in the midst of a discussion an explanation of what you call Work, or related to Work, stop yourself when you know that you are only going horizontal. You're not even lifting up your head. You think you are when you swim

but you keep your head just a little above water. That's all. But when you get up out of the water that's the time and then when you climb the pole, I say, that is your attempt and the description of it. What will it give you? Knowledge, ability, insight, psychological equilibrium. It will give you very definitely inspiration. It will give you the freedom, at that time, from that horizontal plane. It'll give you an assessment of that what is you, having energy, seeing this then at that time you consider the possibility of changing. You know once and for all what is the truth. Then you use the truth. When you know that a brick is a brick that is not just an ordinary piece of stone, to know it has a use and when you're sure it is a brick and you look at it ~~and~~ you say, yes it is, there's no question about it. I can swear on a stack of bibles that that is a brick, then you build a house. That is what we do with ourselves. I know that I am what I am, unconscious, stupid, all the rest but I want to become conscious in the building of my individuality. So then I say what place can I now occupy with what I am now. So I start to look at myself then and this is an unconscious way of looking because it is a measurement which belongs to ~~earth~~ growth on this earth in the direction of heaven. It is not as yet heaven and it is not I that measures me; it is 'I' allowing me to measure with the information as given by 'I'. That is the teacher giving me information, data, truth and saying, go ahead now and use it. It is an 'I' ~~that~~ which takes one by the hand. I say you can walk. I will hold you but you try. You want to become a man don't you, not a child anymore. Therefore, I put you on your feet. I know, your legs are kind of weak and if it is premature I know the legs will become a little crooked. But I don't want to do that cause I want you to be a straight young man when you grow up so here you are in life. I hold you by the hand and I ask you, this is this 'I'. Go ahead, take a step. If you fall I'll help you; if you don't I will leave you alone because my hand which now holds you may be substituted by your belief. When you have that trust in yourself you will be able to walk by yourself. When that fails you you will drown. You remember in the Bible. So an 'I' has a very definite reason for wanting to help you when you wish to change, to make out of yourself with all the information you have that what you perhaps ought to be. I say sometimes, to do what is becoming to a man but it is a processs you know, Sol La Si, also a triad, also a beginning, also a maximum, also an optimum, an end, a climax, a triad. It's not a unit as yet so it means progress; it means development; it means

gradually growing into objectivity as a part of one's life, gradually learning how to behave, gradually seeing that what is without any questioning, accepting it and then saying, it was not right; then having the strenght of character to hope that next time I will be different as a conscious person perhaps might be but perhaps not as yet sufficiently conscious enogugh that I can be because I still am growing. I'm growing consciously in an unfoldment of my spiritual life. While I'm on earth I constantly keep on growing with that. I cannot as yet do away with my body and honestly I don't want to because I could not express myself to myself. I could not as yet have a language of an emotional kind; I cannot as yet associate with others without sitting, without having to talk. I could not sit in silence for one hour as perhaps happens between Emerson and Carlyle which I mentioned sometime. Emerson visited Carlyle in Scotland and [illegible] with each other of course and they said, "Good morning" or whatever it was, sit down sit down where they sat. They didn't say a word and after one hour Emerson got up and said, "thank you." Well maybe it's a story. But in any event it's very difficult particularly when there is something that runs over that you want to talk about also with yourself. You see, the question of feeling joy and having worked; it is permissible but ~~you~~ just saying it, how wonderful, then working. All the energy that goes in the expression of joy now goes in my wish to Work. That is the language God understadds. He doesn't understand my joyful state. He doesn't understand even my gratitude. He only understands the desire on the part of myself to wake up. Because God see us asleep, lying down like the three disciples when found by Jesus. They were asleep when he came back in [illegible] and had hoped they would stay awake because he had his private life going away a little because he had to pray for communion to make sure that that what was going to happen he could master and he relied on his three centers and there were the three discliples asleep because you see they did not take part in that what was an 'I'. When an 'I' starts to function your three centers start to take part more and more in the functions of an 'I'. They become different in their rates of vibration. They don't, as centers, want to be asleep as much any more because there is not only a trust in the 'I' but there is a realization that something is going on. The joy exists in any one of the three centers but the joy is lost in the wish to unite in awakening so what when God looks at one and he sees a person in seriousness wishing to Work he recognizes it only by the execution of his will. Almost I would say

he doesn't see consciousness and conscience. Those are our terms. Those are our ways of indicating differences of rates of vibrations of the of the two centers. But when it comes to behavior that is a manifestation of life existing then as a result of a will in a different way. In what way different? Energy being used exactly right without waste, attitude of a person towards someone by the utilization of the ENERGY FOR person keeping that attitude,not tense, not weak, an attitude of wanting to do work of a certain kind, physically, as demanded by an unconsious state but in such a way that the energy is not lost, just enough, like I say many times, a carburator with a percentage quantity of gas and air. The constant mixing within oneself of ENERGIES FROM three different centers into a usable unit, an entity, which then being recognized by an 'I' can be used by an 'I' in the form of execution of the level of being of a half way conscious ~~and~~ conscientious and a half way unconscious and unconscientious man. That is why one should not dwell too much on the states WHICH we are familiar with. They are quite right; they belong to us; gratitude towards God that he has given us life and that together with that there is a possibility of freedom for that life AND as one wishes to accomplish that there is an earnest and sincere desire and great intensity and that in the making that attempt the joy is in that attempt, in doing, in continuing not in sitting,not in that little flash, the continuation of the flash expanding , constantly expanding as if that what is one's own little world expands to the universe and then returns again to that what is one's own little world and it is this motion, this constantly in and out, inhalation, exhalation pumping motion, this up and downness, this constancy of a vibration which gradually as a vibration goes up and up and up by the reduction of that what is unconscious and letting it be substituted by that what becomes conscious. That is ~~the meaning~~ what is the meaning of a vibration rate when it starts to turn upwards. In the three body diagram put on a horizontal basis, the third body is standing up. I don't know if you remember that. It's different from what we have made drawings of before. It is different concept; 90 degrees different. Sometimes I've talked about it. It is that lifting up. That is the lifting up we sometimes become aware of when we are on the floor and we are in a kneeling position and there is a movement that requires us to get up with your back and afterwards stand straight even if you lift your foot and then give support in your body and THEN finally ending up in that movement of your arms and hands, stretching forwards finally pointing towards the heavens. These things one must see as symbolism for oneself in wanting to continue to grow and for that having a desire to meet all conditions

as they are and changing them as they ought to be;that there is then that kind of order under the influence of knowledge given by God to be used for the formation of one's being, almost I would say, constantly being alert to that what exists and can exist in infinity which has a cosmic value but which at the present time only can be measure by our ordinary language. The joy in heaven is a different thing. That is something that exists as a realization of anyone on earth striving to become free from the bondage of this earth. It produces that in heaven, in a way they, as it were, have joy but we call it joy because we want to have a word for it. Such a word does not exist in infinity. One must become more and more used to the idea that that what we're doing at the present time is just a little substitute for a hereafter in which different laws will exist and ~~whie~~habout which we don't know at the present time very much but the simpler we can become the more contnat we will be, the more concentrated will be the effort, the more will be the reliability of that what becomes foundation within one, the more there is a chance of an essentiality crystalizing out into the solidity within a man.so that such a solidity then becomes firm and forms a formation-- a foundation on which a house really can be built, a kesdjanian body can be built from there; it has already roots in the solidity of the Do Re Mi. It will start the branches as the Sol La Si sprouting out and flowering perhaps at the Si Do but the climax of that what is reached starts at the level of this earth and then starts to grow in its own way, not as a plant but as a concept, gradually realizing the necessity every once in a while to become maifest in the REALMS where this particular concept of a soul starts to ~~go-through-~~ grow through.On earth it uses the Kesdjanian Sol La Si for that expression and it is the beginnings of the conception of a Soul but when the Soul leaves this earth region and it says farewell to Kesdjan the Sol La Si goes over into the cosmic existence, not the self consciousness of man on earth or heaven on earth for man but the existence of a consciousness in such a way that there is not any form of this kind in it. ~~at~~ All is spiritual value and only the judgement of that what is a degree is by means of density and differences of density. It can exist in a means of distinguishing between different forms of energy, which energies as such are complete and never loosing the totality of such energy, only making different kind of forms in different applications, like there is a difference in heat rays as compared to electronic waves or to that what is a force field or light or ~~t~~thers forms of energy of magnetism existing,

changing constantly in the formation of a Soul in accordance with the level where the Soul at certain times will have to rest for taking, I use that word simply, taking it's breath in order to keep on inhaling that what is God, given to us by means of an 'I' and wishing for ourselves to take out of this inhalation that what is the truth and discarding that what has been useful and is no longer of any purpose. Try to look at the three meetings as a whole, that there is always something that you must go home with because next week you will face Tuesday. What am I my terms? Upon what terms do I Work? What is the clarity of the book of my life in which I describe my daily efforts. To what extent can I see definitions as symbols which will form in time a realization of an experience. If I can see that next week again I will face that and I will face it time and time again. It is repeated every day early in the morning. What is my Work for today and the evening. What has been the blessing of the Lord? That is how we live. That is how we can live. I think that is the way we realy should live. Thanks to Gurdjieff. Good night.

END TAPE

Transcribed : Rita Herman

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